

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Naval Station Pearl Harbor Library/Navy Relief/Chapel

Other names/site number: Facility 1514, Aloha Jewish Chapel

Name of related multiple property listing:

(Enter "N/A" if property is not part of a multiple property listing)

N/A

2. Location

Street & number: 1514 Makalapa Drive

City or town: Honolulu State: HI County: Honolulu 003

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide local

Applicable National Register Criteria:

A B C D

<p>_____ Signature of certifying official/Title:</p>	<p>_____ Date</p>
<p>_____ State or Federal agency/bureau or Tribal Government</p>	

<p>In my opinion, the property <u>meets</u> <u>does not meet</u> the National Register criteria.</p>	
<p>_____ Signature of commenting official:</p>	<p>_____ Date</p>
<p>_____ Title : State or Federal agency/bureau or Tribal Government</p>	

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
 determined eligible for the National Register
 determined not eligible for the National Register
 removed from the National Register
 other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
Public – Local
Public – State
Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
District
Site
Structure
Object

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7. Description

Architectural Classification

(Enter categories from instructions.)

Modern Movement/ Hawaiian Modern

Materials: (enter categories from instructions.)

Principal exterior materials of the property:

Concrete

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with **summary paragraphs** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraphs

Facility 1514, originally named (Naval Station, Pearl Harbor) Library/Navy Relief/Chapel,¹ is located at the junction of Kamehameha Highway and Makalapa Gate Road, adjacent to Makalapa Gate, which is one of the primary entrances to Joint Base Pearl Harbor Hickam (JBPHH). This single-story, Hawaiian Modern Style, concrete building with an irregular footprint is situated in a swale that places much of the structure below the level of the adjacent highway. The arched barrel vaults of the roof, one of the building's most striking features, project above the grade level of the highway, making them visible to passing motorists. The building is oriented with its long axis in a northeast–southwest direction. The interior of Facility 1514 has three distinct areas: the synagogue portion at the northeast end, the Navy-Marine Corps Relief Society at the southwest end, and the Sports Medicine and Rehabilitation Therapy (SMART) clinic portion in the middle. Each portion is separated from the others by walls that do not allow interior passage from one use area to the other.

¹ The title block on the original drawings provides this original name. However, many other names have been - and are currently - used to reference the building. For example, at the time of its completion, as is typical for all Navy buildings, the structure was assigned a facility number (1514). The name Facility 1514 is still used today and is used within this report for brevity and clarity when referring to the entire building. The name “Aloha Jewish Chapel” was used when the building was dedicated. However, both the names “Aloha Chapel” and “Aloha Jewish Chapel” were also used for the facility’s predecessor, a Quonset hut synagogue (as noted in records as early as 1970). Today, the Aloha Jewish Chapel is understood as one section within Facility 1514.

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Narrative Description

Facility 1514 is a relatively low, sprawling building that is divided into three uses: synagogue, medical clinic, and the Navy-Marine Corps Relief Society.² A small inset courtyard with plantings is located at the entry to the synagogue and another inset courtyard that is mostly paved is located at the entries to the clinic and Navy Relief. A fenced landscaped area is at the northeast end of the building, outside the synagogue. The rear (east side) of the building is set near the property boundary along with a small paved parking area. A large paved parking area is located at the front (west) façade of the building.

Facility 1514 is constructed on a concrete slab foundation with concrete footings. Its exterior surface is split-faced concrete masonry units (CMU) with a painted finish, and windows are fixed. The building has a flat roof with a flat cornice consisting of a concrete bond beam with metal flashing. A significant portion of the roof (approximately 39' x 156') is made up of a series of twelve semi-circular arched concrete barrel vaults.

Each vault is 39 feet long and 13 feet wide across each span and extends over nine feet above the flat roof. Three of the roof vaults cover a portion of the synagogue, while the adjacent three vaults cover the open courtyard next to the synagogue. The remaining six vaults cover a section of the medical clinic, originally designed as a library. At the medical clinic, both ends of the vaults are glazed to allow generous amounts of light into the building. In the synagogue, the vault ends at the front (northwest) wall, which the congregation faces when seated, are solid masonry. The opposite ends of the vaults, at the rear (southeast) of the synagogue, are glazed. At the synagogue courtyard, both ends of the vaults are open.

The vault ends delineate the northwest façade of the building, which is the front of the synagogue and adjacent open courtyard. Here, the façade is defined by the full height of the vaults and their abutments, reaching 26 feet high. The six-inch-thick concrete shell of each vault extends unobstructed to grade. At the synagogue wall, they are engaged to the wall of split-faced concrete brick, projecting outward approximately one foot. At the open courtyard, they form vertical extensions that support the vault ends. The longitudinal impressions of the boards used in forming the concrete are visible at the inner surface of the vaults.

The open courtyard at the synagogue is approximately 30 inches above grade. It has a concrete floor with a large planting area that includes grass and small palm trees. The vaults above this planting area have rectangular openings that are open to the sky. At the northeast side of the courtyard are two glazed double doors and two glazed single doors with narrow vertical wood strips over the glazing that open into the synagogue.

² The Navy-Marine Corps Relief Society is an organization that aids U.S. Naval and Marine personnel and their families, with financial, educational, and health care assistance. Begun in 1904 by Naval officers and their wives to help military widows and orphans, the initial funding (\$9500) came from the proceeds of the Army-Navy football game of 1903. [<https://www.nmcrs.org/pages/our-history>, accessed May 2020]

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At the rear (southeast) of the courtyard, a 6'-4" wide paired wood doorway with carved panels opens into the foyer of the social hall at the rear of the synagogue. These doors have a wood transom panel with the Hebrew inscription: *Baruch Atah B'vo echa*, which translates to "Blessed are you in coming."³ The split-faced concrete brick rear wall of the courtyard has two series of small glass blocks that form *Magen David* (Star of David) symbols.

At the northeast wall of the building is a cantilevered concrete canopy that protects fixed light windows and an entryway to the synagogue's social hall. This entry has a double, glazed storefront door. To the west of this canopy is a small 13-foot-wide by six foot deep room extension off the synagogue that holds a pool for ritual purification (known as a *mikveh*, or *mikvah*) that is accessed from the interior of the synagogue. This extension is formed by a half-section of concrete vault matching those used for the roof vaults on the building. The half-vault is shorter than those at the roof, curving away from the side of the building at about 14 feet above grade. Its exterior surface shows the longitudinal impressions of the boards used in forming the concrete vaults. Its end walls are of split-faced concrete brick. The northwest end wall of the *mikvah* extension has a narrow, fixed window.

South of the synagogue courtyard is a flat roofed section of building that projects west approximately 39 feet from the front line of the roof vaults. This results in the six vaults over the medical clinic being set back from its front façade. This flat roofed portion is approximately 16 feet above grade and extends about 186 feet along the front façade from the north corner of the medical clinic to the building's southwest corner. A second open courtyard is located near the mid-point of this flat-roofed portion, between the building sections containing the medical clinic and the Relief Society. Windows in this portion of the building are fixed. North of the second open courtyard, the front façade (northwest side) has six narrow fixed light windows, with one window centered in each of the six 13-foot-wide bays of the medical clinic.

The open courtyard at this portion of the building is seven steps (approximately four feet) above grade. It has a concrete slab floor and a small (approximately six-foot diameter) round planting area of gravel with a small cluster palm. The courtyard is about 39-foot-square and has a concrete roof with exposed concrete beams on a 13-foot grid. Above the grid is an open void that is approximately 20' x 30'. This courtyard has metal storefront entry doors to both the medical clinic and the Navy Marine Corps Relief Society.

The southeast (rear) and southwest end of the building have walls of split-faced concrete brick with an exposed concrete beam forming a cornice above, as is typical of the front façade of the Relief Society and medical clinic areas. Windows in this area are fixed and doors are either metal frame storefront or flush metal.

Synagogue interior

The interior of the synagogue within Facility 1514 has two sections: the synagogue, which has a high ceiling formed by the interior of the roof vaults, and the rear social hall and offices, which have a standard height, coffered-effect ceiling. The synagogue area measures 39' x 39' with the three 13-foot-wide concrete vaults of the roof extending front to rear from the front wall

³ This translation was supplied by Daniel Bender, Lay Leader, Aloha Jewish Chapel, Pearl Harbor, HI. January 22, 2018.

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(northwest wall) that the congregation faces when seated. The vaults' painted interior surface displays the longitudinal impressions of the form boards used. Each vault has three applications of textured acoustical plaster on their interior surfaces. The concrete soffits that are formed where the sides of the vaults meet, as well as the faces of the concrete posts supporting them, are not painted and retain their original natural sandblasted finish.

The synagogue's incandescent light fixtures are installed along the length of each vault near the spring line. The light fixtures are partially concealed behind a valance of natural finished, 2x12 Philippine mahogany boards that extend the length of the vaults. Brackets hold the boards approximately six inches away from the surface of the vaults and the light fixtures are placed behind the boards.

The side walls of the synagogue are painted concrete brick. These bricks are smooth faced, unlike the split finish of the bricks on the building's exterior. The blue painted concrete front wall of the synagogue is covered with bands of vertical strips of wood of various widths with a light stained finish. A slightly elevated, single step platform (*bimah*) runs the width of the front wall. The platform and the concrete floor of the synagogue area are carpeted.

At the northeast side wall of the synagogue area, a flush wood door with a transom of vertical wood slats opens into the small room containing the *mikveh*. This room has painted concrete walls and a floor laid with two-inch ceramic tiles. The *mikveh* itself is 5 feet long and just over three feet wide. The 34-inch-deep pool is lined with the same small tiles that cover the floor.

The rear (east end) of the synagogue area has three 11'-6" wide openings that lead to the social hall area; each opening contains a pair of two-leaf accordion-style folding wood doors. Above each doorway, the ends of each of the three roof vaults are glazed to admit light into the synagogue area. The concrete rear wall above these doorways and the synagogue-side faces of the concrete posts supporting the vaults between the doorways have a natural sand blasted finish.

To the rear of the synagogue are the social hall, office, and meeting hall areas. This area measures 39' x 78' and has a ceiling height of approximately 9'- 5". The ceiling is composed of a grid of concrete beams with a natural sand blasted finish and acoustic ceiling tile filling each 13-foot grid square, provided a coffered look to the ceiling. Centered in each grid square is a square fluorescent light fixture with a grid pattern. The concrete floor is covered with vinyl composition tiles.

The rear area of the space is divided into offices and a kitchen by wood paneled partition walls that are 7'-4" high and topped with 25-inch-high sections of glass. A 26' x 20' meeting room is also located off the rear of the social hall, at the south corner. The meeting room is separated from the social hall by a wood-framed wall. The interiors of all these rooms have acoustic ceiling tile, painted gypsum board walls, and either carpet or vinyl composition tile flooring. The exterior walls of these rooms are painted concrete brick. These rooms, where the concrete post and beam frame of the building is visible, have the typical treatment of painted walls with natural sand-blasted finishes on the soffit and faces.

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Traditional Synagogue Features

Many of the traditional elements of a synagogue interior are reflected in Vladimir Ossipoff's drawings for Facility 1514, such as the *bimah* or raised pedestal, the *aron kodesh* or ark/holy cabinet where the Torah is kept, and the *mikveh* ritual bath.

The *bimah*, an elevated section along the front wall of the sanctuary where the Torah is read and services lead, is shown on the original drawings. Traditionally, the front wall of the sanctuary faces the Temple in Jerusalem. In the western hemisphere, this is considered to be facing east. Some rabbinical sources recommend facing southeast to avoid any implications that worshipers are deifying the rising sun. The front wall of the synagogue of Facility 1514 faces southeast. In a synagogue, this wall is termed *mizrah*, and seating along it is reserved for the rabbi, dignitaries, and families of bar/bat mitzvah celebrants. The congregational seating in the sanctuary faces the *mizrah* and the *bimah*. For individual prayers, a worshipper would face Jerusalem, but in a synagogue the *mizrah* is oriented east and the congregation faces west. Traditionally the main entrance to the synagogue should be on the eastern side. At the Facility 1514 synagogue the large opening between the synagogue sanctuary and the social hall is on the southeast side.

In a traditional synagogue, the *aron kodesh*, or ark that holds the sacred Torah scrolls, is always positioned on the wall (*mizrah*) that faces Jerusalem, as does the ark at Facility 1514, and shown by original drawings. Two other important features of a synagogue's *bimah* are also shown on the original drawings; the *Ner Tamid* or eternal lamp, and the menorah or candelabra. The menorah, sconced on the *mizrah* adjacent to the *aron kodesh*, is a seven-lamp temple menorah that is symbolic of the type that was used to light the temple in ancient times.⁴ A nine-lamp menorah (not shown on drawings) is located on a small wall shelf at the southwest side of the *bimah*. Also on this shelf is the temple's *shofar*, or ram's horn trumpet, that is blown during Rosh Hashanah and at the end of Yom Kippur. In addition to the temple menorah, the original drawings show the location of the *Ner Tamid*, suspended from the arched ceiling vault in front of and above the *aron kodesh*. The *Ner Tamid* is lit continuously to represent the menorah in the ancient Temple of Jerusalem.

Another traditional feature of a synagogue interior that is shown on the original drawings for Facility 1514 is the *mikveh*, or ritual bath, located in a small room off the northeast side of the sanctuary. The *mikveh* is used for ritual full immersion on both religious and various life-changing occasions. According to the Talmud, a *mikveh* must contain enough water to cover the entire body of an average sized man, which is contemporarily understood to be about 150 gallons. The *mikveh* at Facility 1514 is about 4' x 3' x 2' deep, which would contain about 179 gallons.

Traditionally, *mikveh* were required to be supplied with naturally occurring water, either a natural spring or rainwater. The original drawings for the *mikveh* at Facility 1514 only show ¾" connections to the building's standard hot and cold water supply. However, the filling system appears to have been augmented by the installation of a 1½" diameter PVC pipe that is run out the exterior wall of the *mikveh* to the roof, possibly to a rainwater collection system that could

⁴ Note that the nine-lamp Menorah, or Hanukkah, is a different variety that is lit during the eight-day holiday of Hanukkah.

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supply water to the bath. This is commonly accepted practice for *mikveh* today - to connect a supply of rainwater to a small *mikveh* pool that is also supplied with water from the building's plumbing system. Because the rainwater mixes with the building system water in the pool, rabbinical authorities have judged that the infusion imbues the entire volume of pool water with the ritual purifying qualities of the added rainwater.

Comparison with other synagogue designs

Plans of other synagogues are not available and inspection tours of other synagogues were not undertaken for this report. However, one other prominent synagogue in Honolulu bears comparison. About 15 years before Facility 1514 was built, Honolulu architect Edward Sullam designed the Temple Emanu-El (1960) in Nuuanu. Sullam came to Hawaii in the mid-1950s from Pasadena, California to work in the Honolulu office of Valdimir Ossipoff, who hired him while on a recruiting trip to California. Sullam had previously designed the Temple Beth-El synagogue at Temple City, California. A 1960 description of Sullam's design for Temple Emanu-El has similarities to Ossipoff's synagogue at Facility 1514: "Beyond the sanctuary is a social hall which can be converted into an extension of the sanctuary by opening folding doors. The building also contains a choir robe room, general office with workroom, storage space, rabbi's study and dressing room, kitchen, and library. The modern, clean-lined temple is built of split faced concrete block. Most wood surfaces are Philippine mahogany."⁵

Clinic interior

The Sports Medicine and Rehabilitation Therapy (SMART) clinic is the medical portion of Facility 1514, occupying an area at the center of the building. It measures approximately 78' x 136' and is accessed from the northeast side of the open courtyard. This section was originally a library with a reading room area under the six-vault roof and the stacks at the rear under a flat roof with a ceiling height of 9'-5". These two areas form one large open area (approximately 78' x 117') with six concrete posts supporting the roof. Four of these posts support concrete beams that hold up the ends of the vaults, and two posts are positioned in the rear, former stacks area, to support the flat roof. Along the front façade (northwest side) of the medical clinic is a suite of offices that is separated from the large open area by gypsum board walls.

The six concrete vaults of the SMART clinic are glazed at both ends but are otherwise configured similarly to the vaults in the synagogue portion of the building. The inner surface of the medical clinic vaults are unpainted, exposing the longitudinal impressions of the forming boards, and they have a single large area of acoustical plaster that covers their entire length, unlike the three panels of acoustical plaster found on the synagogue vaults. All surfaces of the four concrete posts and the beams that support the vaults have an unpainted finish. The medical clinic vaults have original Philippine mahogany valances that screen fluorescent light fixtures. The exterior walls of the medical clinic are painted concrete brick. The main area is divided into offices and workspaces by modular metal partitions that are about six feet high. Similar partitions divide workspaces at the front suite of offices. The floor of the medical clinic is covered with a combination of carpet and vinyl composition tiles.

⁵ Spence Brady, "Jewish Temple Ready In May," Honolulu Advertiser. April 3, 1960. P. A-19.

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Navy-Marine Corps Relief Society interior

The Navy-Marine Corps Relief Society portion of Facility 1514 occupies the section at the southwest end of the building that has a flat roof with no vaults. This area is divided into offices and work areas by floor-to-ceiling walls of painted gypsum board. Interior finishes include acoustic tiles on the ceiling and a combination of carpet and vinyl composition tiles on the floor.

Integrity

Facility 1514 retains good integrity for National Register of Historic Places (NR) eligibility. Integrity of location is retained, as is integrity of setting. There have been few changes in the immediate surroundings since 1975 when the building was constructed. Kamehameha Highway and the Makalapa housing areas to the east are virtually unchanged. On the west side of the highway, the neighboring building density and scale along both sides of Radford Drive within JBPHH are almost the same as when the building was built, with most of the buildings that existed in 1975 still extant and with little infill construction. Integrity of design, materials and workmanship are retained. The exterior of the building is remarkably free of alterations. The exterior surfaces of split-faced concrete masonry unit (CMU), the distinctive arched vault roofline, and the low massing of the building remain as constructed. The thin, board-formed concrete roof arches, a primary character defining feature, are retained. Changes to the exterior are minor and primarily consist of replacement doors at the clinic courtyard and rear of the building as well as changes to landscape plantings. Original teak entry doors and the planting area with concrete walkway at the synagogue courtyard remain. The synagogue interior retains its original design and original materials and finishes. They include acoustical plaster insets in the arched ceiling, exposed board-formed concrete, natural finished wood paneling (which drawings indicate is Philippine mahogany), trim, and valances, and coffered-effect ceiling in the social hall of the synagogue. Although interior layout changes have occurred in the former library, the arched roof form with glazing is retained. Integrity of feeling and association are retained. The property continues to express the historic character and aesthetic sense of the time it was built, and it is sufficiently intact to convey this association to an observer.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

Military

Architecture

Period of Significance

1975

Significant Dates

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

Ossipoff, Snyder, Rowland & Goetz

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Facility 1514 is significant at the national level under National Register Criterion A as the first synagogue building built by the United States Navy on a military base specifically as a place of Jewish worship. The Navy had previously incorporated synagogues for Jewish worship only within existing facilities. The building is also significant under Criterion C as the work of a master, renowned Hawaii architect Vladimir Ossipoff, FAIA. The building is an outstanding example of Hawaiian Modern Style, which was synthesized largely through Ossipoff's work. Facility 1514 was produced late in Ossipoff's career and the 1975 date of the building's period of significance represents the year it was built. Under National Register Criteria Consideration A: Religious Properties, Facility 1514 is considered eligible because its primary significance is derived from its historical importance and its architectural distinction. Under National Register Criteria Consideration G: Properties That Have Achieved Significance Within the Last Fifty Years, the 1975 Facility 1514 is considered eligible because it is exemplary of architect Vladimir Ossipoff's work in the later years of his career. This building illustrates Ossipoff's use of natural light, moderating prevailing winds and weather, creating a flowing indoor-outdoor relationship, and adapting the building to the site. Facility 1514 is a Hawaiian Modern design that exemplifies Ossipoff's later work.

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Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Criterion A

History of Jews in Honolulu

The first Jews to arrive in the Hawaiian Islands is not specifically documented but is likely that Jews arrived in Hawaii during the first half of the 1800s. They may have been Jewish traders from England or Europe, or sailors on American whaling vessels. During that time, the whaling port of New Bedford, Massachusetts had an established Jewish community, and it is not unlikely that some members shipped out, bound for the Pacific. Jews from America and elsewhere traveled to California during the 1849 gold rush. Passenger lists from San Francisco to Honolulu in the 1850s show Jewish passengers on the manifests, possibly traveling to the islands for "mercantile reconnaissance."⁶

In 1856, the first Jewish business opened in Honolulu, Grinbaum and Co., a clothier. By the late 1870s, other Jewish businesses had opened, including Peck Draying Co., and M.S. Grinbaum & Co., an import and export firm that also served as agent for sugar plantations on Oahu (Waimanalo, Heeia, and Kahuku) and Hana, Maui.⁷

In late 1886 or early 1887, an itinerant peddler, Elias Abraham Rosenberg (1810-1887), arrived on Oahu from San Francisco with a Sefer Torah and embellished silver Yad (pointer) in his possession. Rosenberg was able to attract the attention of King Kalakaua, and during the first six months of 1887, became a royal confidant and astrologer. He spent much time with the King, teaching the monarch Hebrew and casting horoscopes. Rosenberg was appointed an appraiser of customs for the Kingdom of Hawaii, and he received an inscribed silver cup and gold medal from Kalakaua. After only about six months in Hawaii, Rosenberg departed, in June 1887, for San Francisco, leaving the Sefer Torah and Yad with Kalakaua. They eventually became the property of the Kawanakoa family, who loaned them out to the local Jewish community until the 1930s. In 1960, the Yad was given to Temple Emanu-El in Honolulu, and in 1973, the Sefer Torah was installed at Temple Emanu-El as a donation from the Flora Allen Kaai Hayes family. When the Sefer Torah was examined in 1972 by Rabbi Dr. Julius J. Nodel of Temple Emanu-El, it was discovered that the scrolled parchment was never dedicated. This is indicated by the absence of infilling on lettering that is only completed by a consecrated Jewish scribe upon the Torah's formal dedication ceremony at a synagogue. This means that the Kalakaua Sefer Torah brought to Hawaii by Rosenberg was never owned by a congregation or synagogue.⁸ When Temple Emanu-El obtained the 105 foot long Torah, it was extensively damaged "beyond repair" by termites and was archived in the temple sanctuary instead of being used in order to preserve it. This was possible because at the time, Temple Emanu-El owned three usable Torah.

⁶ Rudolf Glanz, "The Jews in the Sandwich Islands." *Western States Jewish Historical Quarterly*. April 1974. P. 177-187.

⁷ Thos. G. Throughm, *Hawaiian Almanac and Annual for 1893*. (Honolulu: Press Publishing Co.). 1892. P. 126-127.

⁸ John G. Anderson, "Jewish Scroll is Traced to Ex-Owner, Kalakaua." *Honolulu Advertiser*. July 13, 1973. P. B1.

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After Hawaii's annexation (1898), there was an increase in arrivals of Jewish people to Hawaii from the American mainland. Prior to annexation, the resident Jewish population in Hawaii was primarily unmarried men, who generally undertook minimal activity in establishing Jewish culture.⁹ The first Jewish congregation in Honolulu was formed in October 1901 by 30 members prominent in the Jewish community. The congregation met in the Progress Building at Fort and Beretania Streets. It formed to organize regular religious services and to acquire land for a Jewish cemetery.¹⁰ Land was obtained at Pearl City Cemetery in 1902, and that year the congregation officially changed its name to "The Hebrew Cemetery Association." At that time, there were about 50 congregation members out of a Jewish population in Honolulu that numbered just over 100. No other information on this association was located for this report.

Between 1905 and 1909, Jewish services were held at various places around Honolulu, including the Odd Fellows Hall and the Kapiolani Building.¹¹ Other Jewish organizations were formed on Oahu during the early 1900s that likewise left little trace, such as the Hebrew Military Association (ca. 1913) and the Hebrew Union Congregation (ca. 1914). By 1913, there were about 500 Jewish people in the Territory of Hawaii, with about 350 of those members of the military.¹²

The Jewish Welfare Board (JWB), an organization supporting Jewish military personnel, made its first presence in Hawaii in 1933 when Mr. and Mrs. Alexander and Jennie Linezer were sent to Honolulu to open a JWB Center in their home. As civilians became interested in the organization's activities center, a congregation formed in 1938 with 35 Oahu families. The 1930s discontinuation of the Kawanakoa family's loan of the Kalakaua Sefer Torah seems to have corresponded with this 1938 JWB establishment of a congregation for religious services. The new congregation presumably obtained their own Sefer Torah and Yad, which precluded borrowing the Kawanakoa's. For a synagogue, the congregation leased a small chapel on Young Street in Honolulu in 1939 that became the Jewish Community Center. In 1951, the local JWB chapter closed, and the congregation re-organized as Temple Emanu-El.¹³ By 1959, when the congregation was planning the construction of the Temple Emanu-El building at 2550 Nuuanu Avenue, Honolulu (whose architect was congregation member and former Ossipoff employee, Edward Sullam), the congregation counted about 100 families as members.

⁹ Glanz, "Jews in the Sandwich Islands."

¹⁰ "The First Hebrew Congregation," *Pacific Commercial Advertiser*. October 28, 1901. P. 7.

¹¹ "Services," *Pacific Commercial Advertiser*. October 9, 1905. P. 4. "Services," *Pacific Commercial Advertiser*. September 27, 1909. P. 7.

¹² "Honolulu Will Have Jewish Synagogue," *Pacific Commercial Advertiser*. May 4, 1913. P. 1. "Association Soon to Have Jewish Rabbi," *Pacific Commercial Advertiser*. May 26, 1913. P. 1. "Jewish Holidays Will Be Observed," *Pacific Commercial Advertiser*. September 15, 1914. P. 7.

¹³ Buck Buchwach, "Manoa's Temple Home of Modern Judisam [sic]." *Honolulu Advertiser*. April 13, 1959. Advertiser Shopper Section, P. 2.

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Facility 1514

Facility 1514 is the first synagogue designed and built by the Navy solely for the Jewish faith. Before it was built, both in Hawaii and on the mainland, Jewish military personnel worshipped off-base or in Jewish synagogues incorporated into buildings that either served other faiths or had been built for other purposes.¹⁴ Historically, military bases on Oahu did not have synagogues or temples, so Jewish personnel typically went off base for their religious services. During World War II in Hawaii, the Jewish Community Center (JCC) on Young Street may have performed this purpose, as it “served as Honolulu’s first synagogue building,” and was used during the war “with religious services conducted by military chaplains stationed in Hawaii.”¹⁵

The first Jewish synagogue on a Navy base in the United States’ was built on the mainland in August of 1942. The Frazier Hall Chapel complex at Naval Station Norfolk, in Norfolk, Virginia, opened Protestant and Catholic chapels in December of 1941. The following year, its Jewish synagogue was created in the space that connected them. It was dedicated in February of 1943.¹⁶ It was renamed in 1959 as the Commodore Levy Chapel, in honor of Uriah P. Levy, the first Jewish Commodore of the United States Navy.¹⁷ (Over forty years later, the Navy would build another synagogue also named after Levy, which was solely dedicated to the Jewish faith and located at the Naval Academy in Annapolis, Maryland.) Today it is recognized as having the Navy’s oldest and most permanent Jewish synagogue, however that synagogue was added as a later modification. Dedicated synagogues were not in existence at American military academies through this period, either. In 1962, the U.S. Air Force Academy in Colorado Springs completed a strikingly modern and award-winning Cadet Chapel, but it was designed for all faiths, not specifically for Judaism.

Prior to Facility 1514’s construction, Jewish religious services at Pearl Harbor Naval Base were held in a Quonset hut, Facility 1027 (called the Aloha Chapel) which served a number of functions. Although it provided space for Jewish services, it appears to have served primarily as the locus for Christian services and activities. For example, it was used as a Christmas toy collection building, and starting around 1970, it also hosted Christian Science services.¹⁸

In 1971, Rabbi (Lt.) John J. Rosenblatt arrived at Pearl Harbor as a new Jewish Navy chaplain. Rosenblatt would become the Jewish activities coordinator for all military personnel in the mid-Pacific region and a proponent for the synagogue project. Upon his arrival, he estimated that the Jewish population in Hawaii’s armed services stood at roughly 1,000, and Rosenblatt was concerned about a decline in numbers. He “predict[ed] that unless military and civilian Jewish communities take immediate steps to strengthen Judaism here, Island Jewry [would] be lost within the next five years.”¹⁹ In the interest of providing a place where all Jewish traditions (Reform, Conservative, and Orthodox) felt welcome, Rosenblatt created a new tradition at the

¹⁴ Jews of different traditions and backgrounds use different words for houses of assembly. Reform Jews, and some Conservative Jews use the word ‘temple’, whereas the word chapel is used here because it is the name applied on military bases’ houses of worship, and was part of the buildings proper name; “Aloha Jewish Chapel.”

¹⁵ Temple Emanu-El. A History of Jews in Hawaii. Shaloha.com. accessed on July 7, 2017.

¹⁶ Irwin Berent, *Norfolk, Virginia: A Jewish History of the 20th Century*. Original articles reprinted from *Renewal Magazine*, 1986-1990, published by the Jewish Federation of Tidewater. (JewishHistoryUSA.com) 2001. p. 149.

¹⁸ Nadine Scott, “New Jewish Chapel,” *Honolulu Star Bulletin*, December 13, 1975. P. A6. Karen S. Spangler, “Aloha Jewish Chapel to celebrate 30th anniversary,” *Hawaii Navy News*, Dec. 9, 2005. p. B-3.

¹⁹ “Isle Jewry at stake, Navy rabbi says,” *Honolulu Advertiser*, September 11, 1971. P. 15.

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synagogue (that was still in effect as of 2005); he asked congregants to vote every Friday night on the choice of prayer book (corresponding to the three respective traditions) to be used in the service.²⁰ Also around this time, the Aloha Synagogue and Sof-Ma'arav Jewish congregation started the Hale Shalom Jewish Religious School through a cooperative agreement.²¹ The school was located at the Holy Family Roman Catholic Church at 830 Main Street near Hickam Air Force base, not far from the Quonset hut synagogue.

Planning for the synagogue began in 1972, likely with strong support from Rabbi Rosenblatt. Rosenblatt assisted in the design for the new synagogue and obtained some of its religious items from Israel.²² Throughout his career, he helped build or renovate 18 military synagogues, but his wife later noted that of all of them, he had been "particularly proud of the Aloha Jewish Chapel in Hawai'i." ²³

The synagogue within Facility 1514 was dedicated on December 14, 1975, by visiting Rear Admiral Bertram Wallace Korn, then the highest-ranking rabbi in the U.S. military.²⁴ Rabbi Rosenblatt gave the Benediction at the dedication.²⁵ The building was recognized in local newspapers as the first building designed and built by the Navy solely for the Jewish faith; "The Aloha Jewish Chapel, the first Navy building ever constructed from the ground up to serve as a synagogue, will be dedicated tomorrow at Pearl Harbor near the Makalapa Gate." ²⁶ The synagogue comprised part of Facility 1514, with the other two sections dedicated as a base library and Navy Relief Society offices.

After Facility 1514 was developed, the military eventually built several buildings dedicated to the Jewish faith on the mainland. For example, in 1984, the Jewish Synagogue was completed at the U.S. Military Academy at West Point and held its first services on May 18 of that year. In 2002, an \$8 million, 35,000 square foot Commodore Uriah P. Levy Center and Jewish Synagogue was dedicated (completed in 2005) at the Naval Academy in Annapolis, Maryland. Prior to its construction, midshipmen had worshipped in an interfaith chapel on Academy grounds, or outside its gates at Congregation Knesset Israel in downtown Annapolis. With this dedication, "the Naval Academy [became] the last of the three U.S. military academies to provide Jews with their own worship space." ²⁷

Sometime ca. 1999, the Pearl Harbor base library located inside Facility 1514 closed, and the space was adaptively reused to function as a medical clinic. (Today this clinic is referred to as the Makalapa Annex as an adjunct to the nearby Makalapa Clinic, Fac. 1407. Currently, it houses several programs including Sports Medicine and Rehabilitation Therapy (SMART), Travel Medicine Clinic, and Preventative Medicine Clinic). The Navy-Marine Corps Relief Society still has offices within Facility 1514.

²⁰ "Aloha Jewish Chapel to celebrate 30th anniversary," Hawaii Navy News.

²¹ "Something New," *Honolulu Advertiser*, February 5, 1972. P. 6.

²² "Pearl Harbor Jewish Chapel to be dedicated," *Honolulu Advertiser*, December 13, 1975. p. C3.

²³ Susan Jacobson, "Shalom Aleichem Rabbi John Rosenblatt dies at 70," *The Orlando Sentinel*, June 11, 1991. Pp. 1-2.

²⁴ David Tong, "Rabbi calls Zionism vote 'propaganda,'" *Honolulu Star Bulletin*, December 13, 1975. p. A13.

²⁵ "Pearl Harbor Jewish Chapel to be dedicated," *Honolulu Advertiser*, December 13, 1975. p. C3.

²⁶ "Pearl Harbor Jewish Chapel to be dedicated," *Honolulu Advertiser*, December 13, 1975. p. C3.

²⁷ "Navy set to open Jewish chapel," *Press and Sun-Bulletin* (Binghamton, NY), September 18, 2005. P.5.

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Criterion C

The Frank Lloyd Wright of warm weather shelter.

--Lois Taylor on Vladimir Ossipoff, Honolulu Star-Bulletin, 1980.

Facility 1514 is eligible under Criterion C as the work of master Hawaii architect Vladimir Ossipoff, FAIA. The building is an excellent example of Hawaiian Modern Style, which was synthesized largely through Ossipoff's work.

Vladimir Ossipoff was born in Russia in 1907. In 1909, he began traveling with his family between Russia and Japan, where his father, Nicholas Vladimirovich Ossipoff, was a military attaché in Tokyo during the post Russo-Japanese War period. Ossipoff attended schools in Tokyo and Yokohama through the Russian revolutionary period, at a time when the Russian Embassy in Tokyo remained in operation, housing exiled diplomats and their families. In 1923 Vladimir Ossipoff migrated to California with his mother and siblings, where he graduated from Berkeley High School in 1926. That year he began classes in architecture at the University of California, Berkeley, earning a bachelor's degree in architecture in 1931. After Ossipoff was laid off due to a lack of work from his first architecture position, a former Berkeley classmate encouraged Ossipoff to re-locate to Hawaii. Ossipoff sailed for Honolulu, arriving in late 1931.

Although the education Ossipoff received at Berkeley was based on the traditions of the *École des Beaux-Arts*, which placed strong emphasis on monumental buildings, the Arts and Crafts movement was popular at that time in the San Francisco Bay area and was also incorporated into the curriculum at Berkeley. Berkeley also had a decades-long regard for landscape and context in their architecture program.²⁸ Ossipoff's years at Berkeley gave him a familiarity with smaller houses and buildings imbued with the idea of integrating garden areas and living spaces. Ossipoff's varied experience with different locations, cultures, climates, and education also "inform[ed] the architecture that Ossipoff would later design."²⁹

Following his arrival in Hawaii in 1931, Ossipoff gained architectural experience by working in the Honolulu offices of several successful architects. They included Herbert Cayton (working on the Immigration Station with Charles Dickey), Theo Davies (where he designed over 25 residences between 1932 and 1935), Claude A. Stiehl, and Charles Dickey (working on Kula Sanatorium and the Waikiki Theater). In February 1936, just before opening his own office the following month, Ossipoff expressed the idea that Hawaii would develop an architectural type that would be "modern in the sense of being contemporary but not necessarily modern in the sense of extreme cubist design."³⁰ Although Ossipoff's pre-war portfolio consisted mainly of high-end homes with Hawaiian elements, he designed some commercial buildings using the International Style or Modern influences. Occasionally he employed strict interpretations of these styles, but more often, he incorporated Hawaiian-themed details and features or design adaptations to the Hawaiian climate. This began the important tradition that Ossipoff is most well-known for: his contribution to the development of the Hawaiian Modern movement.

²⁸ Ibid. Pp. 72-73.

²⁹ Marc Treib, "Of Climate and Contour: Ossipoff's Architecture and the Hawaiian Environment," in *Hawaiian Modern* (New Haven; Honolulu Academy of the Arts) 2007. p. 71.

³⁰ Don J. Hibbard, "Vladimir Ossipoff Meets Hawaii: A Response to the Islands," in *Hawaiian Modern* (New Haven, CT: Honolulu Academy of the Arts in association with Yale University Press) 2007. p. 45.

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During World War II, Ossipoff suspended his private practice to work for the U.S. Navy at Pearl Harbor, joining the Contractors Pacific Naval Air Bases (CPNAB) consortium as a project engineer overseeing construction on Oahu.³¹ At the end of World War II, after over four years of work with CPNAB, Ossipoff returned to his own practice. Through this period, from the end of World War II through the late 1970s, Vladimir Ossipoff produced most of the Hawaiian Modern designs that he is best known for today and became a leading figure in the Hawaiian Modern movement. Ossipoff became an outspoken opponent of unrestricted development and what he perceived as 'ugly' buildings.³²

Circa 1947-48, Ossipoff and three other Honolulu architects formed a partnership, combining the resources of their offices to facilitate larger commissions. They reasoned that clients might be reluctant to award such commissions to smaller firms. The architects were Philip Fisk, Allen Johnson, Thomas Perkins (who was Johnson's firm partner), Vladimir Ossipoff, and Alfred Preis. Their association was called Fisk, Johnson, Ossipoff, and Preis, Associated Architects. For each project they undertook, the members would alternate various tasks, including project architect, design critic, and business manager. Associated Architects disbanded gradually, ca. 1952-53, as the members withdrew to work on projects of their own. In 1956-57, Ossipoff hired several younger architects, Sidney Snyder, Jr., Alan Rowland and Gregory Goetz,³³ and in 1973, Ossipoff's firm was incorporated as Ossipoff, Snyder, Rowland, and Goetz.³⁴

In his private practice Ossipoff's was recognized by the architectural community in Hawaii as one of the most important architects involved in the creation of the Hawaiian Modern Style. This style is characterized by designs that subscribe to the "general modernity of the International Style while attempting to integrate the cultural and topographical character of the [Hawaiian] region."³⁵ This very frequently included an attempt to integrate the interior of buildings with the outdoors and minimizing the separation between the building and the site. Vladimir Ossipoff's "attempts to transplant modern concepts into local architectural forms are best exemplified by the institutional and commercial buildings he completed in Honolulu from 1949 to the mid-1960s."³⁶ These examples include Bachman Hall (1949), Hawaiian Life Building (1952), Liberty Bank Building (1952), McInerney Store (1957, demolished), Hawaii Medical Library (1961), and the IBM Building (1962). Facility 1514 is an important part of the portfolio of later work that cemented Ossipoff's place as the catalyst of Hawaiian Modern Style. In addition to Facility 1514, these later works include Honolulu International Airport (1970-78), the C. Brewer Building Hilo (1972), and the National Tropical Botanical Gardens Building, Kauai (1981-92).

³¹ Spencer Leineweber, "A Case Study in Collaboration: The Associated Architects." in *Hawaiian Modern* (New Haven, CT: Honolulu Academy of the Arts in association with Yale University Press) 2007. p. 53.

³² "Architects Vote War On Ugliness," *Honolulu Advertiser*. December 17, 1964. p. C14.

³³ Spencer Leineweber, "A Case Study in Collaboration: The Associated Architects," in *Hawaiian Modern* (New Haven, CT: Honolulu Academy of the Arts in association with Yale University Press) 2007. p. 68.

³⁴ Dean Sakamoto and Aleksandr Bierig, Chronology, in *Hawaiian Modern* (New Haven, CT: Honolulu Academy of the Arts in association with Yale University Press) 2007. p. 265.

³⁵ Dean Sakamoto and Karla Britton, "Introduction" in *Hawaiian Modern* (New Haven, CT: Honolulu Academy of the Arts in association with Yale University Press) 2007. p. 3.

³⁶ Dean Sakamoto, "Hawaiian and Modern: Ossipoff's Adaptation of Place and Form," in *Hawaiian Modern* (New Haven, CT: Honolulu Academy of the Arts in association with Yale University Press) 2007. p. 13.

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Facility 1514

Facility 1514 was designed by the firm of Ossipoff, Snyder, Rowland & Goetz and assigned job number 72-37. The drawings were signed and stamped by Ossipoff. The design for Facility 1514 was completed in 1974, near the end of the most prolific period of Ossipoff's career. After 1978, his design work slowed down as he transitioned into consulting and sold his portion of the firm to the other partners.

The design of Facility 1514 embodies Ossipoff's solution to the problem of bringing natural light into a building while moderating prevailing winds and weather. His responses to this issue in earlier multi-story buildings in Honolulu, such as the Hawaiian Life Building (1952) and the IBM Building (1962), have received acclaim as examples of Hawaiian Modern design.³⁷ His treatment of Facility 1514 demonstrates his response within a single-story building.

A tenet of Ossipoff's Hawaiian Modern design was his emphasis and "concern with optimizing natural light and conserving energy."³⁸ In Facility 1514 a copious amount of natural light is allowed into the building from the fixed glass windows that fill the southeast ends of the roof vaults. In the former library (now medical clinic), these windows are also found on the northwest vault ends. The ends of the vaults protrude past the glazing, forming hoods alongside and above the windows that shade them when the sun is high overhead. These shaded windows, combined with the vaulted form of the roof, allow natural light to penetrate deep into the building while minimizing glare. This is a different treatment from Ossipoff's use of sunscreens on high-rise buildings such as the Hawaiian Life and IBM Buildings, but the effect achieved inside the building is the same: a reduction in the need for artificial light and reduced solar heat gain.

Facility 1514 follows Ossipoff's climate-centric design goal to establish a flowing indoor-outdoor relationship. In this building it was accomplished through his use of an open courtyard that is protected by a sky-lighted roof of open-ended vaults between the building sections. At the southeast end of the courtyard, Ossipoff placed offices, a meeting room, and bathrooms in an interior section of the building that serves to screen the direct force of the trade winds from this courtyard. This is a tactic he often employed in his residential designs to buffer the prevailing wind.³⁹ Above this portion of the building, the vaults are open to allow the trade winds, moderated by the screening of the building, to pass down into the courtyard. At the opposite, northwest end of the courtyard, the entire wall section is open, including the vault ends. This forms a large breezeway between the sections of Facility 1514, protected from strong prevailing winds at ground level, but still functioning to provide a feeling of openness within a closed building footprint. Ossipoff achieved a similar result with the breezeway between the wings of the Hawaiian Life building. Here, a single-story wing extends north, blocking the direct path of the prevailing trade winds while the breezeway through the high-rise section receives the moderated gusts.

³⁷ Sakamoto, "Hawaiian and Modern," in *Hawaiian Modern* (New Haven, CT: Honolulu Academy of the Arts in association with Yale University Press) 2007. p. 18-22.

³⁸ *Ibid.*, p. 20.

³⁹ Dean Sakamoto, "You Will Like It When You See It: The Ossipoff House," in *Hawaiian Modern* (New Haven, CT: Honolulu Academy of the Arts) 2007. p. 108.

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Another characteristic of Ossipoff's Hawaiian Modern design vocabulary is the adaptation of the building to the site. For Ossipoff's successful residential work, the effort that he put into integrating the building with its surroundings is widely acknowledged and evident.⁴⁰ The site integration of Facility 1514 has more in common with Ossipoff's residential work than with other religious facilities he has designed, such as the Thurston Memorial Chapel at Punahou School on Oahu and the Davies Memorial Chapel at Hawaii Preparatory Academy on Hawaii Island. At these chapels, Ossipoff's "ability to intertwine the physical and sensual characteristics of a site with his buildings reached its pinnacle."⁴¹

The site of Facility 1514 at Kamehameha Highway and Makalapa Gate Road is not nearly as picturesque as that of the two chapels, yet Ossipoff managed to integrate it as notably as other buildings that were sited in more park-like surroundings. The Facility 1514 site is at the intersection of two busy thoroughfares and where the terrain drops below the grade of the highway to the building. This results in the long row of the synagogue's roofline vaults being visible from the intersection at a level only slightly higher than the highway. This roofline forms a distinctive marker that is quite noticeable from outside the Naval Base, yet it is unobtrusive.

In addition, the glazing of the vault ends that face the street intersection lets observers look either into or through the building at roof level. This gives an impression of transparency and permeability to Facility 1514, an effect that Ossipoff used successfully in many buildings. Minimizing the scale of buildings and avoiding the appearance of solid forms were part of his design ethos for residences,⁴² and it can be seen on other buildings as well, such as Bachman Hall (1949) at the University of Hawaii at Manoa and at the Outrigger Canoe Club building (1964). These qualities are evident in the low profile of the synagogue from the highway and in the thin profile of the vaults. This is also apparent from the front façade of Facility 1514.

Facility 1514 is often overlooked in examinations of Ossipoff's work. This may be because the building is largely inaccessible to the public who do not have access to the JPPHH military compound. One testament to the exceptional nature of its design is found in a Department of Defense (DoD) publication titled, "The Architecture of the Department of Defense, A Military Style Guide," published in 2011.⁴³ This guide chronicles the evolution of architectural styles on military bases, and features Facility 1514 as one of four religious facilities in the United States that illustrate Mid-Century Modern (1950-1975) design. Facility 1514 is used within the guide as an example to showcase some the hallmarks of the style including a flat roof with multiple barrel arches, exposed structural elements with the structure forming the embellishment, and rounded concrete forms.

⁴⁰ Dean Sakamoto, "You Will Like It When You See It: The Ossipoff House," in *Hawaiian Modern* (New Haven, CT: Honolulu Academy of the Arts) 2007. p. 107.

⁴¹ Sakamoto, "Hawaiian and Modern," in *Hawaiian Modern* (New Haven, CT: Honolulu Academy of the Arts in association with Yale University Press) 2007. p. 25.

⁴² Dean Sakamoto, "You Will Like It When You See It: The Ossipoff House," in *Hawaiian Modern* (New Haven, CT: Honolulu Academy of the Arts in association with Yale University Press) 2007. p. 107.

⁴³ Michelle Michael and Adam Smith, with Jennifer Sin, *The Architecture of Defense, A Military Style Guide*. (Washington DC: Department of Defense Resource Management Program). 2011. P. 73.

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Historic drawings are available as electronic scans only, at the Naval Facilities (NAVFAC) Pacific Plan File data base at Facility 258, Makalapa, Joint Base Pearl Harbor-Hickam. Scans can be viewed and printed on 11" x 17" paper only. Original drawings dated July 15, 1974, are numbered 7005908-7005956 and 7008591, 7008592.

U.S.G.S. Pearl Harbor, Hawaii Quadrangle 1999 (7.5 Minute Series)
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Early Views:

No early photographic views of the Facility 1514 were located.

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Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # HI-568
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: Original drawings of the building are archived as electronic files in the NAVFAC database at Pearl Harbor, HI

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreeage of Property .4 ac.

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. Latitude: 21.353130 Longitude: -157.932645

Or

UTM References

Datum (indicated on USGS map):

AD 1927 or NAD 1983

1. Zone: Easting: Northing:

2. Zone: Easting: Northing:

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Verbal Boundary Description (Describe the boundaries of the property.)
The footprint of Facility 1514 Building at Joint Base Pearl Harbor Hickam.

Boundary Justification (Explain why the boundaries were selected.)
The boundary is the footprint dimensions of the historic building.

11. Form Prepared By

name/title: Dee Ruzicka/ Historian (primary author), Polly Tice & Lesleigh Jones (editors)
organization: Mason Architects, Inc.
street & number: 119 Merchant Street Suite 501
city or town: Honolulu state: HI zip code: 96813
e-mail: dr@masonarch.com
telephone: 808-536-0556
date: May 2020

Additional Documentation

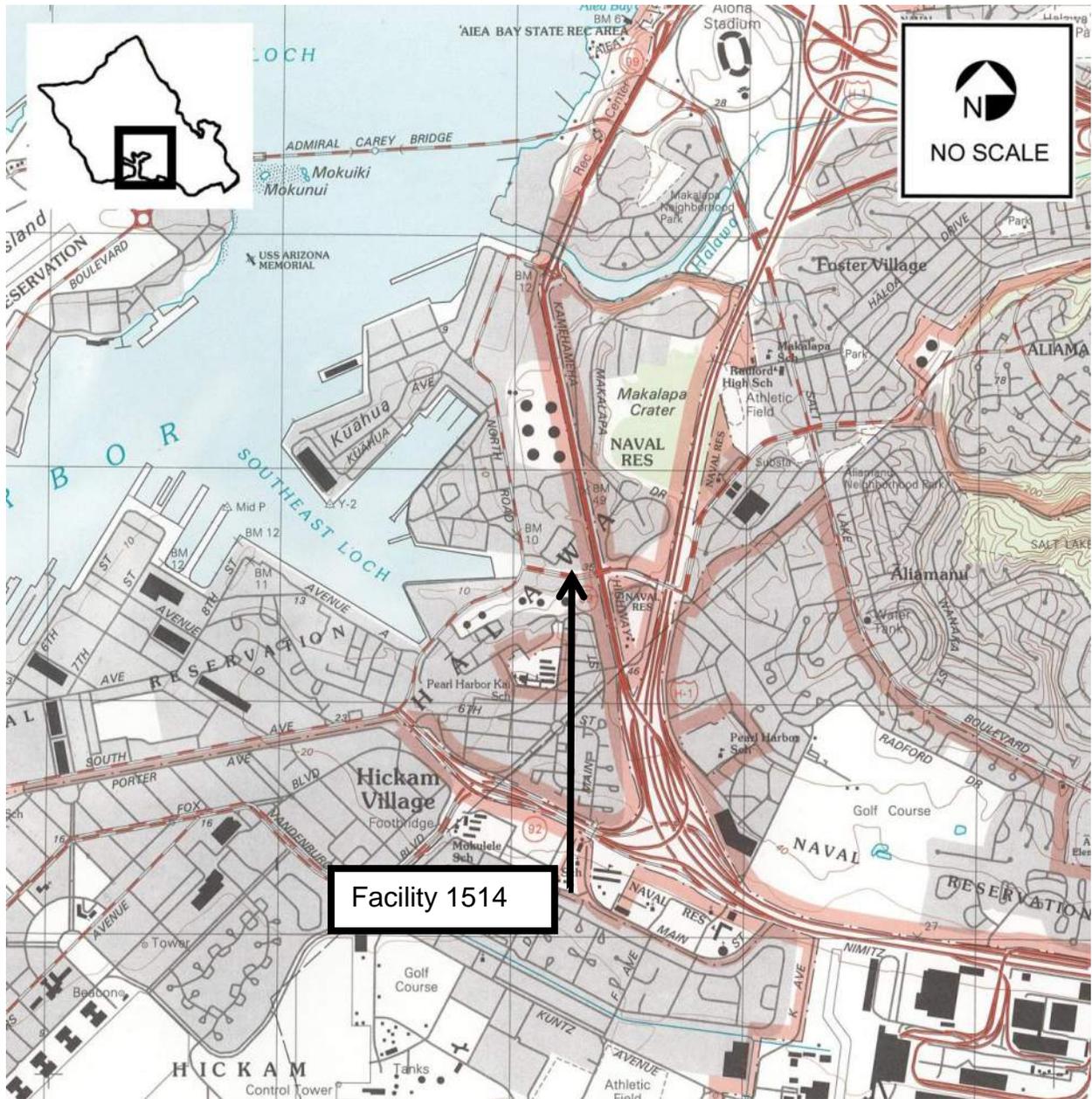
Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

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Location Map



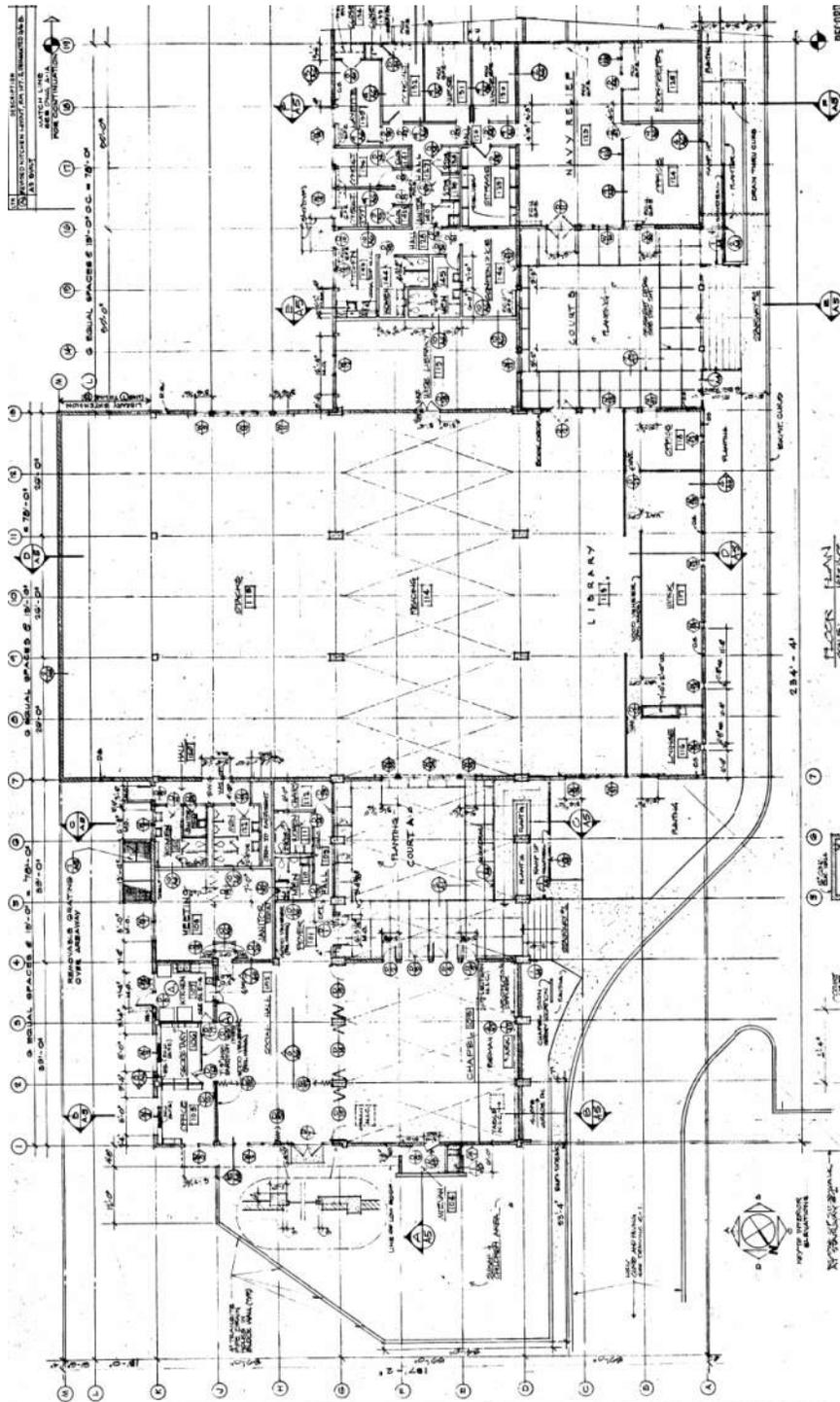
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Original Drawing

Original floor plan drawing signed by Vladimir Ossipoff and dated July 15, 1974.

Portion of drawing number 7005915 in the NAVFAC Pacific Plan File data base.

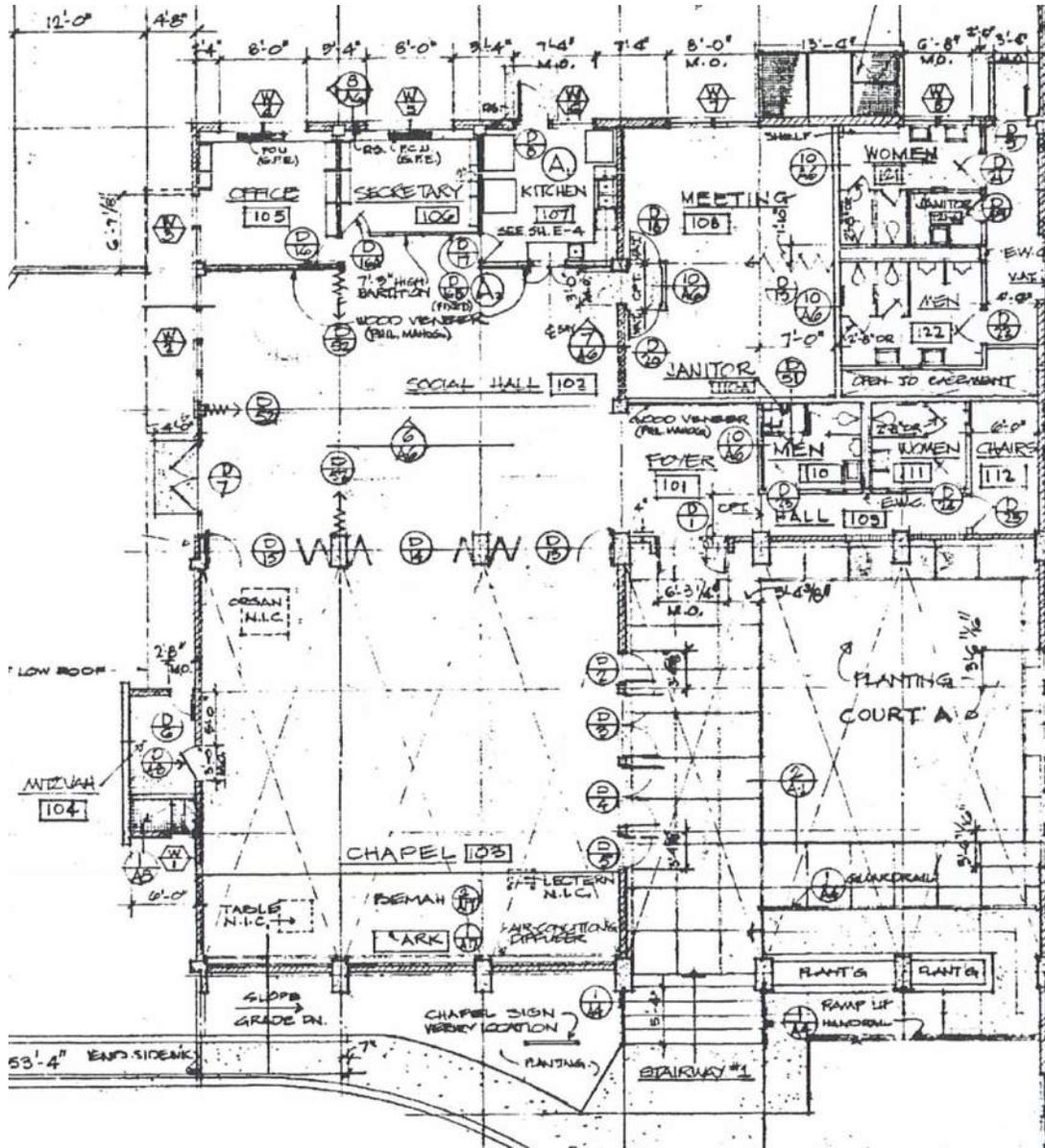


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Original Drawing

Portion of original floor plan drawing signed by Vladimir Ossipoff and dated July 15, 1974, showing the synagogue. Note the Bimah [Bemah] and Aron Kodesh [Ark] at lower left, with the adjacent Mikveh [Mizvah]. Drawing number 7005915 in the NAVFAC Pacific Plan File data base.

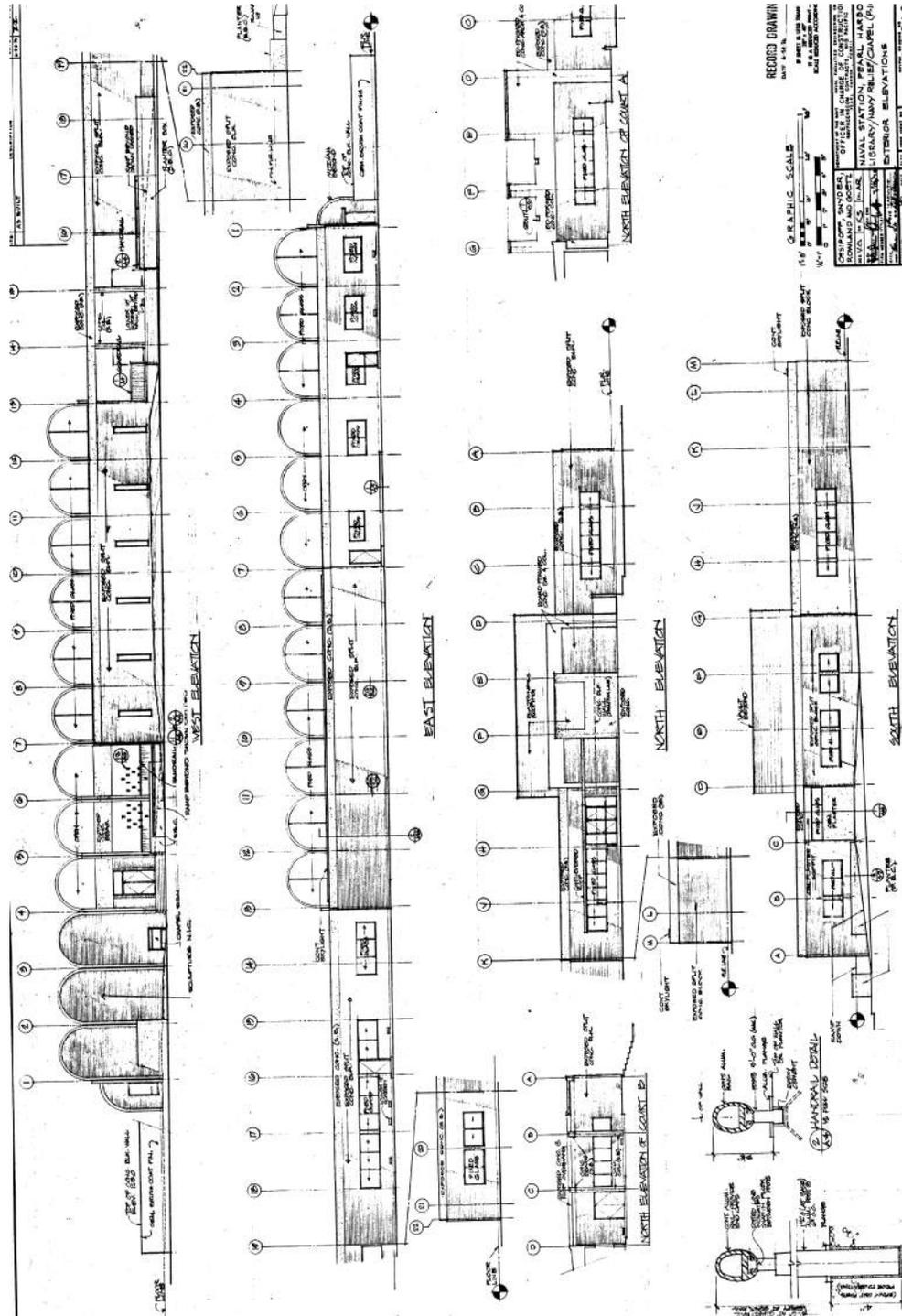


Naval Station Pearl Harbor Library/Navy Relief/Chapel
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Original Drawing

Original exterior elevations drawing for the Facility 1514, dated July 15, 1974. Portion of drawing number 7005919 in the NAVFAC Pacific Plan File data base.



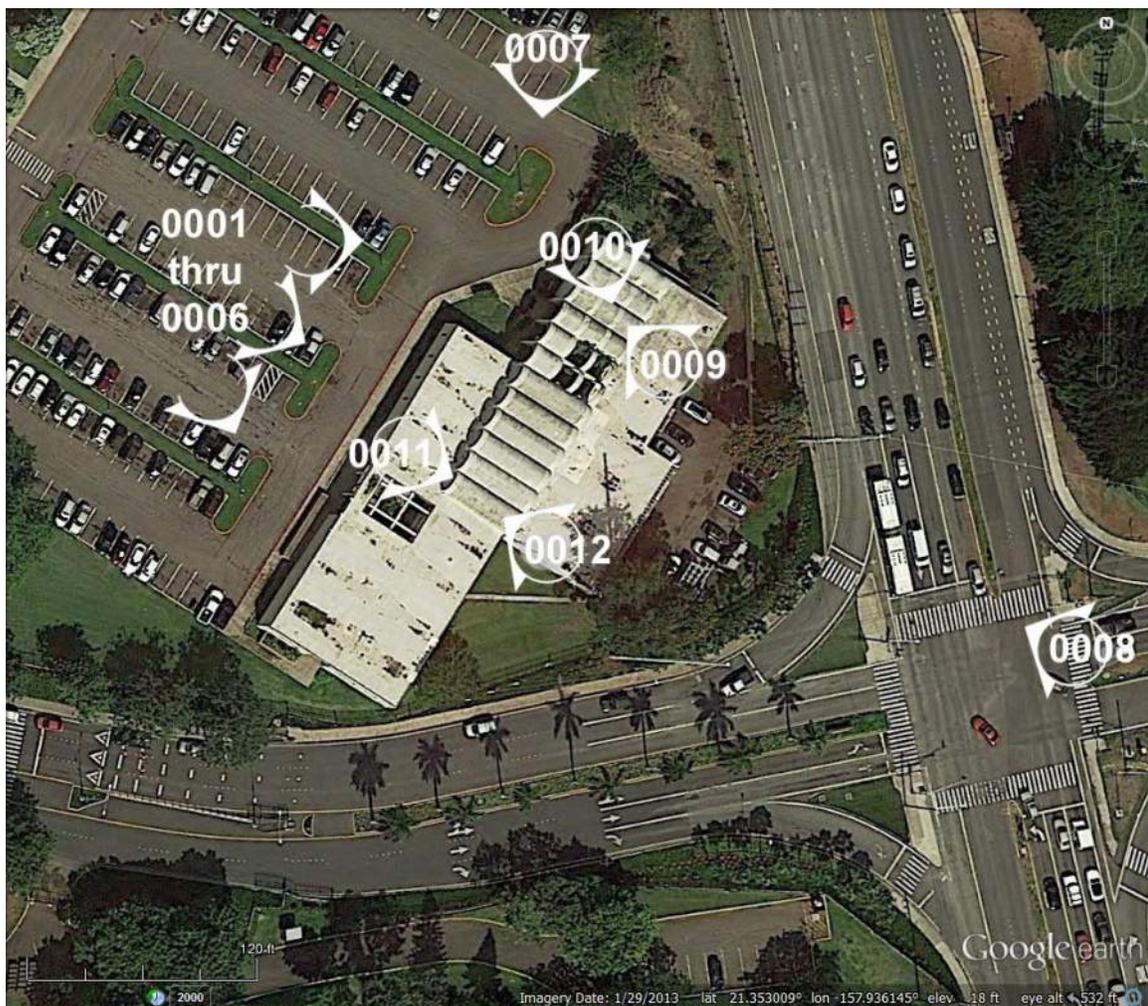
Naval Station Pearl Harbor Library/Navy Relief/Chapel
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Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Key Map



Naval Station Pearl Harbor Library/Navy Relief/Chapel
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Photo Log

Name of Property: Naval Station Pearl Harbor Facility 1514

City or Vicinity: Vicinity Pearl Harbor

County: Honolulu

State: HI

Photographer: Dee Ruzicka

Date Photographed: December 27, 2012 (photos 1-12), April 20, 2017 (photos 13-16).

Description of Photograph(s) and number, include description of view indicating direction of camera:

Photo #1 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0001)
Overview of Facility 1514, camera facing east.

Photo #2 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0002)
Overview of Facility 1514, camera facing southeast.

Photo #3 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0003)
Overview of Facility 1514, camera facing southeast.

Photo #4 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0004)
Overview of Facility 1514, camera facing southeast.

Photo #5 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0005)
Overview of Facility 1514, camera facing southeast.

Photo #6 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0006)
Overview of Facility 1514, camera facing south.

Photo #7 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0007)
Oblique view of Facility 1514, camera facing south.

Photo #8 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0008)
Roofline of Facility 1514 as seen from Kamehameha Highway, camera facing northwest.

Photo #9 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0009)
Interior of Facility 1514 synagogue, camera facing northwest.

Photo #10 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0010)
Interior of Facility 1514 synagogue, camera facing south.

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Photo #11 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0011)
Interior of Facility 1514 SMART clinic, camera facing southeast.

Photo #12 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0012)
Interior of Facility 1514 SMART clinic, camera facing northwest.

Photo #13 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0013)
Context view of Kamehameha Highway, camera facing south.

Photo #14 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0014)
Context view of Kamehameha Highway showing roofline of Facility 1514, taken from
Radford Drive east of Facility 1514, camera facing west.

Photo #15 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0015)
Context view of Kamehameha Highway showing roofline of Facility 1514, camera facing
north.

Photo #16 (HI_HonoluluCounty_NavalStationPearlHarbor_Facility1514_0016)
Context view of Kamehameha Highway showing roofline of Facility 1514, camera facing
north.

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HI_HonoluluCounty_NavalStationPearlHarbor_LibraryNavyreliefChapel_0002.

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HI_HonoluluCounty_NavalStationPearlHarbor_LibraryNavyreliefChapel_0003.

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Naval Station Pearl Harbor Library/Navy Relief/Chapel
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HI_HonoluluCounty_NavalStationPearlHarbor_LibraryNavyreliefChapel_0016.

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Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.